The SECRET of the AGES

ROBERT COLLIER

"Yours is the World and everything that's in it"

FRANK

"Footprints on the Sands of Time"

The Secret of the Ages

In Seven Volumes

VOLUME TWO

The SECRET of THE AGES

ROBERT COLLIER

VOLUME TWO

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"And the earth was
Without form and void;
And darkness was upon
The face of the deep.
And the Spirit of God moved
Upon the face of the waters."

GENESIS 1:2.

III

The Primal Cause

This city, with all its houses, palaces, steam engines, cathedrals and huge, immeasurable traffic and tumult, what is it but a Thought, but millions of Thoughts made into one—a huge immeasurable Spirit of a Thought, embodied in brick, in iron, smoke, dust, Palaces, Parliaments, coaches, docks and the rest of it! Not a brick was made but some man had to *think* of the making of that brick.

—CARLYLE.

FOR thousands of years the riddle of the universe has been the question of causation. Did the egg come first, or the chicken? "The globe," says an Eastern proverb, "rests upon the howdah of an elephant. The elephant stands upon a tortoise, swimming in a sea of milk." But then what?

And what is life? As the Persian poet puts it—

> "What without asking, hither hurried whence,
> And without asking whither hurried hence?"

It has been said that every man, consciously or unconsciously, is either a materialist or an idealist. Certainly throughout the ages the schools of philosophy as well as individuals have argued and quarrelled, but always human thought through one or the other of these channels "has rolled down the hill of speculation into the ocean of doubt."

The materialist, roughly speaking, declares that nothing exists but matter and the forces inherent therein.

The idealist declares that all is mind or energy, and that matter is necessarily unreal.

The time has come when people have

become dissatisfied with these unceasing theories which get them nowhere. And today, as the appreciation of a Primal Cause becomes more clearly defined, the spiritual instinct asserts itself determinedly.

"Give me a base of support," said Archimedes, "and with a lever I will move the world."

And the base of support is that all started with *mind.* In the beginning was nothing—a fire mist. Before anything could come of it there had to be an idea, a model on which to build. *Universal Mind* supplied that idea, that model. Therefore the primal cause is mind. Everything must start with an idea. Every event, every condition, every thing is first an idea in the mind of someone.

Before you start to build a house, you

draw up a plan of it. You make an exact blue-print of that plan, and your house takes shape in accordance with your blue-print. Every material object takes form in the same way. Mind draws the plan. Thought forms the blue-print, well drawn or badly done as your thoughts are clear or vague. It all goes back to the one cause. The creative principle of the universe is mind, and thought is the eternal energy.

But just as the effect you get from electricity depends upon the mechanism to which the power is attached, so the effects you get from mind depend upon the way you use it. We are all of us dynamos. The power is there—unlimited power. But we've got to connect it up to something—set it some task—give it work to do—else are we no better off then the animals.

The "Seven Wonders of the World" were built by men with few of the opportunities or facilities that are available to you. They conceived these gigantic projects first in their own minds, pictured them so vividly that their subconscious minds came to their aid and enabled them to overcome obstacles that most of us would regard as insurmountable. Imagine building the Pyramids of Gizeh, enormous stone upon enormous stone, with nothing but bare hands. Imagine the labor, the sweat, the heartbreaking toil of erecting the Colossus of Rhodes, between whose legs a ship could pass! Yet men built these wonders, in a day when tools were of the crudest and machinery was undreamed of, by using the unlimited power of Mind.

Mind is creative, but it must have a

model on which to work. It must have thoughts to supply the power.

There are in Universal Mind ideas for millions of wonders greater far than the "Seven Wonders of the World." And those ideas are just as available to you as they were to the artisans of old, as they were to Michael Angelo when he built St. Peter's in Rome, as they were to the architect who conceived the Woolworth Building, or the engineer who planned the Hell Gate bridge.

Every condition, every experience of life is the result of our mental attitude. We can *do* only what we think we can do. We can *be* only what we think we can be. We can *have* only what we think we can have. What we do, what we are, what we have, all depend upon what we think. We can never express anything that we do not first have in

mind. The secret of all power, all success, all riches, is in first thinking powerful thoughts, successful thoughts, thoughts of wealth, of supply. We must build them in our own mind first.

William James, the famous psychologist, said that the greatest discovery in a hundred years was the discovery of the power of the sub-conscious mind. It is the greatest discovery of all time. It is the discovery that man has within himself the power to control his surroundings, that he is not at the mercy of chance or luck, that he is the arbiter of his own fortunes, that he can carve out his own destiny. He is the master of all the forces round about him. As James Allen puts it:

"Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one

day be; your Ideal is the prophecy of what you shall at last unveil."

For matter is in the ultimate but a product of thought. Even the most material scientists admit that matter is not what it appears to be. According to physics, matter (be it the human body or a log of wood—it makes no difference which) is made up of an aggregation of distinct minute particles called atoms. Considered individually, these atoms are so small that they can be seen only with the aid of a powerful microscope, if at all.

MATTER—
Dream or Reality?

Until recently these atoms were supposed to be the ultimate theory regarding matter. We ourselves—and all the material world around us—were sup-

posed to consist of these infinitesimal particles of matter, so small that they could not be seen or weighed or smelled or touched individually—but still particles of matter *and indestructible.*

Now, however, these atoms have been further analyzed, and physics tells us that they are not indestructible at all—that they are mere positive and negative buttons of force or energy called protons and electrons, without hardness, without density, without solidity, without even positive actuality. In short, they are vortices in the ether—whirling bits of energy—dynamic, never static, pulsating with life, but the life is *spiritual!* As one eminent British scientist put it—"Science now explains matter by *explaining it away!*"

And that, mind you, is what the solid table in front of you is made of, is what

your house, your body, the whole world is made of—*whirling bits of energy!*

To quote the New York *Herald-Tribune* of March 11, 1926: "We used to believe that the universe was composed of an unknown number of different kinds of matter, one kind for each chemical element. The discovery of a new element had all the interest of the unexpected. It might turn out to be anything, to have any imaginable set of properties.

"That romantic prospect no longer exists. We know now that instead of many ultimate kinds of matter there are only two kinds. Both of these are really kinds of electricity. One is negative electricity, being, in fact, the tiny particle called the electron, familiar to radio fans as one of the particles vast swarms of which operate radio vacuum tubes.

The other kind of electricity is positive electricity. Its ultimate particles are called protons. From these protons and electrons all of the chemical elements are built up. Iron and lead and oxygen and gold and all the others differ from one another merely in the number and arrangement of the electrons and protons which they contain. That is the modern idea of the nature of matter. *Matter is really nothing but electricity."*

Can you wonder then that scientists believe the time will come when mankind *through mind* can control all this energy, can be absolute master of the winds and the waves, can literally follow the Master's precept—"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

For Modern Science is coming more and more to the belief that what we call *matter is a force subject wholly to the control of mind.*

How tenuous matter really is, is perhaps best illustrated by the fact that a single violin string, tuned to the proper pitch, could start a vibration that would shake down the Brooklyn Bridge! Oceans and mountains, rocks and iron, all can be reduced to a point little short of the purely spiritual. Your body is 85 per cent water, 15 per cent ash and phosphorus! And they in turn can be dissipated into gas and vapor. Where do we go from there?

Is not the answer that, to a great degree at least, and perhaps altogether, this world round about us is one of our mind's own creating? And that we can put into it, and get from it, pretty much

what we wish? You see this illustrated every day. A panorama is spread before you. To you it is a beautiful picture; to another it appears a mere collection of rocks and trees. A girl comes out to meet you. To you she is the embodiment of loveliness; to another all that grace and beauty may look drab and homely. A moonlit garden, with its fragrant odors and dew-drenched grass, may mean all that is charming to you, while to another it brings only thoughts of asthma or fever or rheumatism. A color may be green to you that to another is red. A prospect may be inviting for you that to another is rugged and hard.

To quote "Applied Psychology," by Warren Hilton:

"The same stimulus acting on different organs of sense will produce different sensations. A blow upon the eye will

cause you to 'see stars'; a similar blow upon the ear will cause you to hear an explosive sound. In other words, the vibratory effect of a touch on eye or ear is the same as that of light or sound vibrations.

"The notion you may form of any object in the outer world depends solely upon what part of your brain happens to be connected with that particular nerve-end that receives an impression from the object.

"You see the sun without being able to hear it because the only nerve-ends tuned to vibrate in harmony with the ether-waves set in action by the sun are nerve-ends that are connected with the brain center devoted to sight. 'If,' says Professor James, 'we could splice the outer extremities of our optic nerves to our ears, and those of our auditory

nerves to our eyes, we should hear the lightning and see the thunder, see the symphony and hear the conductor's movements.'

"In other words, the kind of impressions we receive from the world about us, the sort of mental pictures we form concerning it, in fact, the character of the outer world, the nature of the environment in which our lives are cast—all these things depend for each one of us simply upon how he happens to be put together, upon his individual mental make-up."

In short, it all comes back to the old fable of the three blind men and the elephant. To the one who caught hold of his leg, the elephant was like a tree. To the one who felt of his side, the elephant was like a wall. To the one who seized his tail, the elephant was like a

rope. The world is to each one of us the world of *his individual perceptions.*

You are like a radio receiving station. Every moment thousands of impressions are reaching you. You can tune in on whatever ones you like—on joy or sorrow, on success or failure, on optimism or fear. You can select the particular impressions that will best serve you, you can hear only what you want to hear, you can shut out all disagreeable thoughts and sounds and experiences, or you can tune in on discouragement and failure and despair.

Yours is the choice. You have within you a force against which the whole world is powerless. By using it, you can make what you will of life and of your surroundings.

"But," you will say, "objects themselves do not change. It is merely the

difference in the way you look at them." Perhaps. But to a great extent, at least, we find what we look for, just as, when we turn the dial on the radio, we tune in on whatever kind of entertainment or instruction we may wish to hear. And who can say that it is not our thoughts that put it there? Who, for the matter of that, can prove that our surroundings in waking hours are not as much the creature of our minds as are our dreams? You've had dreams many a time where every object seemed just as real as when you were awake. You've felt of the objects, you've pinched yourself, yet still you were convinced that you were actually *living* those dreams. May not your waking existence be largely the creation of your own mind, just as your dream pictures are?

Many scientists believe that it is, and

that in proportion as you try to put into your surroundings the good things you desire, rather than the evil ones you fear, *you will find those good things.* Certain it is that you can do this with your own body. Just as certain that many people are doing it with the good things of life. They have risen above the conception of life in which matter is the master.

Just as the most powerful forces in nature are the invisible ones—heat, light, air, electricity—so the most powerful forces of man are his invisible forces, his thought forces. And just as electricity can fuse stone and iron, so can your thought forces control your body, so can they make or mar your destiny.

The Philosopher's Charm

There was once a shrewd necromancer who told a king that he had discovered

a way to make gold out of sand. Naturally the king was interested and offered him great rewards for his secret. The necromancer explained his process. It seemed quite easy, except for one thing. Not once during the operation must the king think of the word Abracadabra. If he did, the charm was broken and the gold would not come. The king tried and tried to follow the directions, but he could not keep that word Abracadabra out of his mind. And he never made the gold.

Dr. Winbigler puts the same idea in another way: "Inspiration, genius, power, are often interfered with by the conscious mind's interposing, by man's failing to recognize his power, afraid to assist himself, lacking the faith in himself necessary to stimulate the subconscious so as to arouse the genius asleep in each."

From childhood on we are assured on every hand—by scientists, by philosophers, by our religious teachers, that "ours is the earth and the fullness thereof." Beginning with the first chapter of Genesis, we are told that "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth—and over every living thing that moveth upon the earth." All through the Old and the New Testament, we are repeatedly adjured to use these God-given powers. "He that believeth on me," said Jesus, "the works that I do shall he do also; and greater works than these shall he do." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "For verily I say

unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." "The kingdom of God is within you."

We hear all this, perhaps we even think we believe, but always, when the time comes to use these God-given talents, there is the "doubt in our heart."

Baudouin expressed it clearly: "To be ambitious for wealth and yet always expecting to be poor; to be always doubting your ability to get what you long for, is like trying to reach east by travelling west. There is no philosophy which will help a man to succeed when he is always doubting his ability to do so, and thus attracting failure.

"You will go in the direction in which you face . . . .

"There is a saying that every time the sheep bleats, it loses a mouthful of hay. Every time you allow yourself to complain of your lot, to say, 'I am poor; I can never do what others do; I shall never be rich; I have not the ability that others have; I am a failure; luck is against me;' you are laying up so much trouble for yourself.

"No matter how hard you may work for success, if your thought is saturated with the fear of failure, it will kill your efforts, neutralize your endeavors, and make success impossible."

And that is responsible for all our failures. We are like the old lady who decided she wanted the hill behind her house removed. So she got down on her knees and prayed the good Lord to

remove it. The next morning she got up and hurried to the window. The hill was still in its same old place. "I knew it!" she snapped. "I gave Him his chance. But I knew all the time there was nothing to this prayer business."

Neither is there, as it is ordinarily done. Prayer is not a mere asking of favors. Prayer is not a pæan of praise. Rather prayer is a realization of the God-power within you—of your right of dominion over your own body, your environment, your business, your health, your prosperity. It is an understanding that you are "heir of God and co-heir with Christ." And that as such, no evil has power over you, whereas you have all power for good. And "good" means not merely holiness. Good means happiness—the happiness of everyday people. Good means everything that is good in

this world of ours—comforts and pleasures and prosperity for ourselves, health and happiness for those dependent upon us. There are no limits to "Good" except those we put upon it ourselves.

What was it made Napoleon the greatest conqueror of his day? Primarily his magnificent faith in Napoleon. He had a sublime belief in his destiny, an absolute confidence that the obstacle was not made which Napoleon could not find a way through, or over, or around. It was only when he lost that confidence, when he hesitated and vacillated for weeks between retreat and advance, that winter caught him in Moscow and ended his dreams of world empire. Fate gave him every chance first. The winter snows were a full month late in coming. But Napoleon hesitated—and was lost. It was not the snows that defeated him. It

was not the Russians. It was his loss of faith in himself.

The Kingdom of Heaven

"The Kingdom of Heaven is within you." Heaven is not some far-away state—the reward of years of tribulation here. Heaven is right here—here and now! When Christ said that Heaven was within us, He meant just what He said—that the power for happiness, for good, for everything we need of life, is within each one of us.

That most of us fail to realize this Heaven—that many are sickly and suffering, that more are ground down by poverty and worry—is no fault of His. He gave us the power to overcome these evils; He stands ready and waiting to help us use it. If we fail to find the way, the fault is ours. To enjoy the Heaven

that is within us, to begin here and now to live the life eternal, takes only a fuller understanding of the Power-that-is-within-us.

Even now, with the limited knowledge at our command, we can control circumstances to the point of making the world without an expression of our own world within, where the real thoughts, the real power, resides. Through this world within you can find the solution of every problem, the cause for every effect. Discover it—and all power, all possession is within your control.

For the world without is but a reflection of that world within. Your thought *creates* the conditions your mind images. Keep before your mind's eye the image of all you want to be and you will see it reflected in the world without. Think abundance, feel abundance, BELIEVE

abundance, and you will find that as you think and feel and believe, abundance will manifest itself in your daily life. But let fear and worry be your mental companions, thoughts of poverty and limitation dwell in your mind, and worry and fear, limitation and poverty will be your constant companions day and night.

Your mental concept is all that matters. Its relation to matter is that of idea and form. There has got to be an idea before it can take form. As Dr. Terry Walter says:

"The impressions that enter the subconscious form indelible pictures, which are never forgotten, and whose power can change the body, mind, manner, and morals; can, in fact, revolutionize a personality.

"All during our waking hours the conscious mind, through the five senses, acts

as constant feeder to the subconscious; the senses are the temporal source of supply for the content of the soul mind; therefore it is most important that we know and realize definitely and explicitly that every time we think a thought or feel an emotion, we are adding to the content of this powerful mind, good or bad, as the case may be. Life will be richer or poorer for the thoughts and deeds of today."

Your thoughts supply you with limitless energy which will take whatever form your mind demands. The thoughts are the mold which crystalizes this energy into good or ill according to the form you impress upon it. You are free to choose which. But whichever you choose, the result is sure. Thoughts of wealth, of power, of success, can bring only results commensurate with your

idea of them. Thoughts of poverty and lack can bring only limitation and trouble.

"A radical doctrine," you'll say, and think me wildly optimistic. Because the world has been taught for so long to think that some must be rich and some poor, that trials and tribulations are our lot. That this is at best a vale of tears.

The history of the race shows that what is considered to be the learning of one age is ignorance to the next age.

Dr. Edwin E. Slosson, Editor of *Science Service,* speaking of the popular tendency to fight against new ideas merely because they were *new,* said: "All through the history of science, we find that new ideas have to force their way into the common mind in disguise, as though they were burglars instead of benefactors of the race."

And Emerson wrote: "The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs."

In the ages to come man will look back upon the poverty and wretchedness of so many millions today, and think how foolish we were not to take advantage of the abundance all about us. Look at Nature; how profuse she is in everything. Do you suppose the Mind that imaged that profuseness ever intended you to be limited, to have to scrimp and save in order to eke out a bare existence?

There are hundreds of millions of stars in the heavens. Do you suppose the Mind which could bring into being worlds without number in such prodigality intended to stint you of the few things necessary to your happiness?

What is money but a mere idea of

mind, a token of exchange? The paper money you have in your pockets is supposed to represent so much gold or silver currency. There are billions upon billions of this paper money in circulation, yet all the gold in the world amounts to only about $8,000,000,000. Wealth is in ideas, not in money or property. You can control those ideas through mind.

Reduced to the ultimate—to the atom or to the electron—everything in this world is an idea of mind. All of it has been brought together through mind. If we can change the things we want back into mental images, we can multiply them as often as we like, possess all that we like.

"To Him That Hath"—

Take as an example the science of numbers. Suppose all numbers were of

metal—that it was against the law to write figures for ourselves. Every time you wanted to do a sum in arithmetic you'd have to provide yourself with a supply of numbers, arrange them in their proper order, work out your problems with them. If your problems were too abstruse you might run out of numbers, have to borrow some from your neighbor or from the bank.

"How ridiculous," you say. "Figures are not things; they are mere ideas, and we can add them or divide them or multiply them or subtract them as often as we like. Anybody can have all the figures he wants."

To be sure he can. And when you get to look upon money in the same way, you will have all the money you want.

"To him that hath shall be given, and from him that hath not shall be taken

away even that which he hath." To him that hath the right idea everything shall be given, and from him who hath not that right idea shall be taken away everything he hath.

Thought externalizes itself. What we are depends entirely upon the images we hold before our mind's eye. Every time we think, we start a chain of causes which will create conditions similar to the thoughts which originated it. Every thought we hold in our consciousness for any length of time becomes impressed upon our subconscious mind and creates a pattern which the mind weaves into our life or environment.

All power is from within and is therefore under our own control. When you can direct your thought processes, you can consciously apply them to any condition, for all that comes to us from the

world without is what we've already imaged in the world within.

Do you want more money? Sit you down now quietly and realize that money is merely an idea. That your mind is possessed of unlimited ideas. That being part of Universal Mind, there is no such thing as limitation or lack. That somewhere, somehow, the ideas that shall bring you all the money you need for any right purpose are available for you. That you have but to put it up to your subconscious mind to find these ideas.

Realize that—*believe* it—and your need will be met. "What things soever ye desire, when ye pray, believe that ye receive it and ye shall have it." Don't forget that "*believe that ye receive it.*" This it is that images the thing you want on your subconscious mind. And this it is that brings it to you. Once you can

image the belief clearly on your subconscious mind, "whatsoever it is that ye ask for . . . ye shall have it."

For the source of all good, of everything you wish for, is the Universal Mind, and you can reach it only through the subconscious.

And Universal Mind will be to you whatever you believe it to be—the kind and loving Father whom Jesus pictured, always looking out for the well-being of his children—or the dread Judge that so many dogmatists would have us think.

When a man realizes that his mind is part of Universal Mind, when he realizes that he has only to take any right aspiration to this Universal Mind to see it realized, he loses all sense of worry and fear. He learns to dominate instead of to cringe. He rises to meet every situation, secure in the knowledge that

everything necessary to the solution of any problem is in Mind, and that he has but to take his problem to Universal Mind to have it correctly answered.

For if you take a drop of water from the ocean, you know that it has the same properties as all the rest of the water in the ocean, the same percentage of sodium chloride. The only difference between it and the ocean is in volume. If you take a spark of electricity, you know that it has the same properties as the thunderbolt, the same power that moves trains or runs giant machines in factories. Again the only difference is in volume. It is the same with your mind and Universal Mind. The only difference between them is in volume. Your mind has the same properties as the Universal Mind, the same creative genius, the same power over all the earth, the same access to all

knowledge. Know this, believe it, use it, and "yours is the earth and the fulness thereof." In the exact proportion that you believe yourself to be part of Universal Mind, sharing in Its all-power, in that proportion can you demonstrate the mastery over your own body and over the world about you.

All growth, all supply is from the world-within. If you would have power, if you would have wealth, you have but to image it on this world within, on your subconscious mind, through belief and understanding.

If you would remove discord, you have but to remove the wrong images—images of ill health, of worry and trouble from within. The trouble with most of us is that we live entirely in the world without. We have no knowledge of that inner world which is responsible for all

the conditions we meet and all the experiences we have. We have no conception of "the Father that is within us."

The inner world promises us life and health, prosperity and happiness—dominion over all the earth. It promises peace and perfection for all its offspring. It gives you the right way and the adequate way to accomplish any normal purpose. Business, labor, professions, exist primarily in thought. And the outcome of your labors in them is regulated by thought. Consider the difference, then, in this outcome if you have at your command only the limited capacity of your conscious mind, compared with the boundless energy of the subconscious and the Universal Mind. "Thought, not money, is the real business capital," says Harvey S. Firestone, "and if you know absolutely that what you are doing is

right, then you are bound to accomplish it in due season."

Thought is a dynamic energy with the power to bring its object out from the invisible substance all about us. Matter is inert, unintelligent. Thought can shape and control. Every form in which matter is today is but the expression of some thought, some desire, some idea.

You have a mind. You can originate thought. And thoughts are creative. Therefore you can create for yourself that which you desire. Once you realize this you are taking a long step toward success in whatever undertaking you have in mind.

More than half the prophecies in the Scriptures refer to the time when man shall possess the earth, when tears and sorrow shall be unknown, and peace and plenty shall be everywhere. That time

will come. It is nearer than most people think possible. You are helping it along. Every man who is honestly trying to use the power of mind in the right way is doing his part in the great cause. For it is only through Mind that peace and plenty can be gained. The earth is laden with treasures as yet undiscovered. But they are every one of them known to Universal Mind, for it was Universal Mind that first imaged them there. And as part of Universal Mind, they can be known to you.

How else did the Prophets of old foretell, thousands of years ago, the aeroplane, the cannon, the radio? What was the genius that enabled Ezekiel to argue from his potter's wheel, his water wheel and the stroke of the lightning to an airplane, with its wheels within wheels, driven by electricity and guided

by man? How are we to explain the descriptions of artillery in the Apocalypse and the astonishing declaration in the Gospels that the utterances of the chamber would be broadcast from the housetops?

"To the Manner Born"

Few of us have any idea of our mental powers. The old idea was that man must take this world as he found it. He'd been born into a certain position in life, and to try to rise above his fellows was not only the height of bad taste, but sacrilegious as well. An All wise Providence had decreed by birth the position a child should occupy in the web of organized society. For him to be discontented with his lot, for him to attempt to raise himself to a higher level, was tantamount to tempting Providence. The gates of Hell

yawned wide for such scatterbrains, who were lucky if in this life they incurred nothing worse than the ribald scorn of their associates.

That is the system that produced aristocracy and feudalism. That is the system that feudalism and aristocracy strove to perpetuate.

The new idea—the basis of all democracies—is that man is not bound by any system, that he need not accept the world as he finds it. He can remake the world to his own ideas. It is merely the raw material. He can make what he wills of it.

It is this new idea that is responsible for all our inventions, all our progress. Man is satisfied with nothing. He is constantly remaking his world. And now more than ever will this be true, for psychology teaches us that each one has

within himself the power to become what he wills.

Learn to control your thought. Learn to image upon your mind only the things you want to see reflected there.

You will never improve yourself by dwelling upon the drawbacks of your neighbors. You will never attain perfect health and strength by thinking of weakness or disease. No man ever made a perfect score by watching his rival's target. You have got to think strength, think health, think riches. To paraphrase Pascal—"Our achievements today are but the sum of our thoughts of yesterday."

For thought is energy. Mental images are concentrated energy. And energy concentrated on any definite purpose becomes power. To those who perceive the nature and transcendency of this

force, all physical power sinks into insignificance.

What is imagination but a form of thought? Yet it is the instrument by which all the inventors and discoverers have opened the way to new worlds. Those who grasp this force, be their state ever so humble, their natural gifts ever so insignificant, become our leading men. They are our governors and supreme law-givers, the guides of the drifting host which follows them as by an irrevocable decree. To quote Glenn Clark in the *Atlantic Monthly,* "Whatever we have of civilization is their work, theirs alone. If progress was made they made it. If spiritual facts were discerned, they discerned them. If justice and order were put in place of insolence and chaos, they wrought the change. Never is progress achieved by

the masses. Creation ever remains the task of the individual."

Our railroads, our telephones, our automobiles, our libraries, our newspapers, our thousands of other conveniences, comforts and necessities are due to the creative genius of but two per cent of our population.

And the same two per cent own a great percentage of the wealth of the country.

The question arises, Who are they? What are they? The sons of the rich? College men? No—few of them had any early advantages. Many of them have never seen the inside of a college. It was grim necessity that drove them, and somehow, some way, they found a method of drawing upon their Genie-of-the-Mind, and through that inner force they have reached success.

You don't need to stumble and grope. You can call upon your inner forces at will. There are three steps necessary:

First, to realize that you have the power;

Second, to know what you want.

Third, to center your thought upon it with singleness of purpose.

To accomplish these steps takes only a fuller understanding of the Power-that-is-within-you.

But what is this power? Where should you go to locate it? Is it a thing, a place, an object? Has it bounds, form or material shape? No! Then how shall you go about finding it?

If you have begun to *realize* that there is a power within you, if you have begun to arouse in your conscious mind the ambition and desire to use this power—you have started in the pathway of Wis-

dom. If you are willing to go forward, to endure the mental discipline of mastering this method, nothing in the world can hinder you or keep you from overcoming every obstacle.

Begin at once, today, to use what you have learned. All growth comes from practice. All the forces of life are active —peace—joy—power. The unused talent decays. Open the door—

"Behold I stand at the door and knock; if ANY MAN hear my voice and open the door, I will come in to him, and will sup with him and he with me."

So let us make use of this dynamo, which is *you*. What is going to start it working? Your *Faith,* the faith that is begotten of understanding. Faith is the impulsion, the propulsion of this power within. Faith is the confidence, the as-

surance, the enforcing truth, the knowing that the right idea of life will bring you into the reality of existence and the manifestation of the All power.

All cause is in Mind—and Mind is everywhere. All the knowledge there is, all the wisdom there is, all the power there is, is all about you—no matter where you may be. Your Mind is part of it. You have access to it. If you fail to avail yourself of it, you have no one to blame but yourself. For, as the drop of water in the ocean shares in all the properties of the rest of the ocean water so you share in that all-power, all-wisdom of Mind. If you have been sick and ailing, if poverty and hardship have been your lot, don't blame it on "fate." Blame yourself. "Yours is the earth and everything that's in it." But you've got to *take* it. The power is there—but *you*

must *use* it. It is round about you like the air you breathe. You don't expect others to do your breathing for you. Neither can you expect them to use your Mind for you. Universal Intelligence is not only the mind of the Creator of the universe, but it is also the mind of MAN, *your* intelligence, *your* mind. "Let this mind be in you, which was also in Christ Jesus!"

So start today by KNOWING that you can do anything you wish to do, have anything you wish to have, be anything you wish to be. The rest will follow.

"Ye shall ask what ye will and it shall be done unto you."

IV

Desire—The First Law of Gain

"Ah, Love! Could Thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Re-mold it nearer to the Heart's Desire!"
—*The Rubaiyat of Omar Khayyam.*

IF YOU had a fairy wishing ring, what one thing would you wish for? Wealth? Honor? Fame? Love? What one thing do you desire above everything else in life?

Whatever it is, you can have it. Whatever you desire wholeheartedly, with singleness of purpose—you can have. But the first and all-important essential is to know what this one thing is. Before you can win your heart's desire, you've got to get clearly fixed in your mind's eye what it is that you want.

It may sound paradoxical, but few people do know what they want. Most of them struggle along in a vague sort of way, hoping — like Micawber — for something to turn up. They are so taken up with the struggle that they have forgotten—if they ever knew—what it is they are struggling for. They are like a drowning man—they use up many times the energy it would take to get them somewhere, but they fritter it away in aimless struggles — without thought, without direction, exhausting themselves, while getting nowhere.

You've got to know what you want before you stand much chance of getting it. You have an unfailing "Messenger to Garcia" in that Genie-of-your-Mind—but YOU have got to formulate the message. Aladdin would have stood a poor chance of getting anything from

his Genie if he had not had clearly in mind the things he wanted the Genie to get.

In the realm of mind, the realm in which is all practical power, you can possess what you want at once. You have but to claim it, to visualize it, to bring it into actuality—and it is yours for the taking. For the Genie-of-your-Mind can give you power over circumstances. Health, happiness and prosperity. And all you need to put it to work is an earnest, intense desire.

Sounds too good to be true? Well, let us go back for a moment to the start. You are infected with that "divine dissatisfaction with things as they are" which has been responsible for all the great accomplishments of this world—else you would not have gotten thus far in this book. Your heart is hungering

for something better. "Blessed are they which do hunger and thirst after righteousness (right-wiseness) for they shall be filled." You are tired of the worry and grind, tired of the deadly dull routine and daily tasks that lead nowhere. Tired of all the petty little ills and ailments that have come to seem the lot of man here on earth.

Always there is something within you urging you on to bigger things, giving you no peace, no rest, no chance to be lazy. It is the same "something" that drove Columbus across the ocean; that drove Hannibal across the Alps; that drove Edison onward and upward from a train boy to the inventive wizard of the century; that drove Henry Ford from a poor mechanic at forty to probably the richest man in the world at sixty.

This "something" within you keeps telling you that you can do anything you want to do, be anything you want to be, have anything you want to have—and you have a sneaking suspicion that it may be right.

That "something" within you is your subconscious self, your part of Universal Mind, your Genie-of-the-brain. Men call it ambition, and "Lucky is the man," says Arthur Brisbane, "whom the Demon of Ambition harnesses and drives through life. This wonderful little coachman is the champion driver of all the world and of all history.

"Lucky you, if he is *your* driver.

"He will keep you going until you do something worth while—working, running and moving ahead.

"And that is how a real man ought to be driven.

"This is the little Demon that works in men's brains, that makes the blood tingle at the thought of achievement and that makes the face flush and grow white at the thought of failure.

"Every one of us has this Demon for a driver, IN YOUTH AT LEAST.

"Unfortunately the majority of us he gives up as very poor, hopeless things, not worth driving, by the time we reach twenty-five or thirty.

"How many men look back to their teens, when they were harnessed to the wagon of life with Ambition for a driver? When they could not wait for the years to pass and for opportunity to come?

"It is the duty of ambition to drive, and it is your duty to *keep Ambition alive and driving.*

"If you are doing nothing, if there is

no driving, no hurrying, no working, *you may count upon it that there will be no results. Nothing much worth while in the years to come.*

"Those that are destined to be the big men twenty years from now, when the majority of us will be nobodies, *are those whom this demon is driving relentlessly, remorselessly, through the hot weather and the cold weather, through early hours and late hours.*

"Lucky YOU if you are in harness and driven by the Demon of Ambition."

Suppose you *have* had disappointments, disillusionments along the way. Suppose the fine point of your ambition has become blunted. Remember, there is no obstacle that there is not some way around, or over, or through—and if you will depend less upon the 10 per cent of your abilities that reside in your con-

scious mind, and leave more to the 90 per cent that constitute your subconscious, you can overcome all obstacles. Remember this—there is no condition so hopeless, no life so far gone, that mind cannot redeem it.

Every untoward condition is merely *a lack* of something. Darkness, you know, is not real. It is merely a lack of light. Turn on the light and the darkness will be seen to be nothing. It vanishes instantly. In the same way poverty is simply a lack of necessary supply. Find the avenue of supply and your poverty vanishes. Sickness is merely the absence of health. If you are in perfect health, sickness cannot hurt you. Doctors and nurses go about at will among the sick without fear—and suffer as a rule far less from sickness than does the average man or woman.

So there is nothing you have to *overcome.* You merely have to *acquire* something. And always Mind can show you the way. You can obtain from Mind anything you want, if you will learn how to do it. "I think we can rest assured that one can do and be practically what he desires to be," says Farnsworth in "Practical Psychology." And psychologists all over the world have put the same thought in a thousand different ways.

"It is not will, but desire," says Charles W. Mears, "that rules the world." "But," you will say, "I have had plenty of desires all my life. I've always wanted to be rich. How do you account for the difference between my wealth and position and power and that of the rich men all around me?"

The Magic Secret

The answer is simply that you have never focused your desires into one great dominating desire. You have a host of mild desires. You mildly wish you were rich, you wish you had a position of responsibility and influence, you wish you could travel at will. The wishes are so many and varied that they conflict with each other and you get nowhere in particular. You lack one *intense* desire, to the accomplishment of which you are willing to subordinate everything else.

Do you know how Napoleon so frequently won battles in the face of a numerically superior foe? By concentrating his men at the actual *point of contact!* His artillery was often greatly outnumbered, but it accomplished far

more than the enemy's because instead of scattering his fire, he *concentrated it all on the point of attack!*

The time you put in aimlessly dreaming and wishing would accomplish marvels if it were concentrated on one definite object. If you have ever taken a magnifying glass and let the sun's rays play through it on some object, you know that as long as the rays were scattered they accomplished nothing. But focus them on one tiny spot and see how quickly they start something.

It is the same way with your mind. You've got to concentrate *on one idea at a time.*

"But how can I learn to concentrate?" many people write me. Concentration is not a thing to be learned. It is merely a thing to do. You concentrate whenever you become sufficiently interested in

anything. Get so interested in a ball game that you jump up and down on your hat, slap a man you have never seen before on the back, embrace your nearest neighbor—*that* is concentration. Become so absorbed in a thrilling play or movie that you no longer realize the orchestra is playing or there are people around you—*that* is concentration.

And that is all concentration ever is—getting so interested in some one thing that you pay no attention to anything else that is going on around you.

If you want a thing badly enough, you need have no worry about your ability to concentrate on it. Your thoughts will just naturally center on it like bees on honey.

Hold in your mind the thing you most desire. Affirm it. Believe it to be an existing fact. Let me quote again the

words of the Master, because there's nothing more important to remember in this whole book. "Therefore I say unto you, what things soever ye desire, when ye pray, *believe that ye receive them* and ye shall have them."

And again I say, the most important part is the *"believe that ye receive them."* Your subconscious mind is exceedingly amenable to suggestion. If you can truly believe that you have received something, can impress that belief upon your subconscious mind, depend upon it, it will see that you have it. For being a part of Universal Mind, it shares that Universal Mind's all-power. "The Father that is within me, He doeth the works." Your mind will respond to your desire in the exact proportion in which you believe. "As thy faith is, so be it unto thee."

The people who live in beautiful homes, who have plenty to spend, who travel about in yachts and fine cars, are for the most part people who started out to accomplish *some one definite thing.* They had one clear goal in mind, and everything they did centered on that goal.

Most men just jog along in a rut, going through the same old routine day after day, ekeing out a bare livelihood, with no definite desire other than the vague hope that fortune will some day drop in their lap. Fortune doesn't often play such pranks. And a rut, you know, differs from a grave only in depth. A life such as that is no better than the animals live. Work all day for money to buy bread, to give you strength to work all the next day to buy more bread. There is nothing to it but the daily search

for food and sustenance. No time for aught but worry and struggle. No hope of anything but the surcease of sorrow in death.

You can have anything you want—if you want it badly enough. You can be anything you want to be, have anything you desire, accomplish anything you set out to accomplish—if you will hold to that desire with singleness of purpose; if you will understand and BELIEVE in your own powers to accomplish.

What is it that you wish in life? Is it health? In the chapter on health I will show you that you can be radiantly well—without drugs, without tedious exercises. It matters not if you are crippled or bedridden or infirm. Your body rebuilds itself entirely every eleven months. You can start now rebuilding along perfect lines.

Is it wealth you wish? In the chapter on success I will show you how you can increase your income, how you can forge rapidly ahead in your chosen business or profession.

Is it happiness you ask for? Follow the rules herein laid down and you will change your whole outlook on life. Doubts and uncertainty will vanish, to be followed by calm assurance and abiding peace. You will possess the things your heart desires. You will have love and companionship. You will win to contentment and happiness.

But desire must be impressed upon the subconscious before it can be accomplished. Merely conscious desire seldom gets you anything. It is like the day-dreams that pass through your mind. Your desire must be visualized, must be persisted in, must be concen-

trated upon, must be impressed upon your subconscious mind. Don't bother about the means for accomplishing your desire—you can safely leave that to your subconscious mind. It knows how to do a great many things besides building and repairing your body. If you can visualize the thing you want, if you can impress upon your subconscious mind the *belief that you have it,* you can safely leave to it the finding of the means of getting it. Trust the Universal Mind to show the way. The mind that provided everything in such profusion must joy in seeing us take advantage of that profusion. "For herein is the Father glorified—that ye bear much fruit."

You do not have to wait until tomorrow, or next year, or the next world, for happiness. You do not have to die

to be saved. "The Kingdom of Heaven is within you." That does not mean that it is up in the heavens or on some star or in the next world. It means *here* and *now!* All the possibilities of happiness are always here and always available. At the open door of every man's life there lies this pearl of great price—the understanding of man's dominion over the earth. With that understanding and conviction you can do everything which lies before you to do and you can do it to the satisfaction of everyone and the well-being of yourself. God and good are synonymous. And God—good—is absent only to those who believe He is absent.

Find your desire, impress it upon your thought, and you have opened the door for opportunity. And remember, in this new heaven and new earth which

I am trying to show you, *the door of opportunity is never closed.* As a matter of fact, you constantly have *all that you will take.* So keep yourself in a state of receptivity. It is your business to receive abundantly and perpetually. The law of opportunity enforces its continuance and availability. "Every good gift and every perfect gift is from above and cometh down from the Father of light, with whom is *no variableness, neither shadow of turning.*"

Infinite Mind saith to every man, "Come ye to the open fountain." The understanding of the law of life will remedy every discord, giving "Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Believe that you share in that goodness and bounty. Act the part you wish

to play in this life. Act healthy, act prosperous, act happy. Make such a showing with what you have that you will carry the conviction to your subconscious mind that all good and perfect gifts ARE yours. Register health, prosperity and happiness on your inner mind and some fine morning soon you will wake to find that *you are* healthy, prosperous and happy, that you *have* your dearest wish in life.

"The Soul's Sincere Desire"

Do you know what prayer is? Just an earnest desire that we take to God—to Universal Mind—for fulfillment. As Montgomery puts it—"Prayer is the soul's *sincere desire,* uttered or unexpressed." It is our Heart's Desire. At least, the only prayer that is worth anything is the prayer that asks for our real

desires. That kind of prayer is heard. That kind of prayer is answered.

Mere lip prayers get you nowhere. It doesn't matter what your lips may say. The thing that counts is what your heart desires, what your mind images on your subconscious thought, and through it on Universal Mind. "Thou, when thou prayest, be not as the hypocrites are; for they love to pray standing in the synagogue and at the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."

What was it these hypocrites that Jesus speaks of really wanted? "To be seen of men." And their prayers were answered. Their sincere desire was granted. They were seen of men. "They have their reward." But as for what their lips were saying, neither

God nor they paid any attention to it.

"Thou, when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." Go where you can be alone, where you can concentrate your thoughts on your one innermost sincere desire, where you can impress that desire upon your subconscious mind without distraction, and so reach the Universal Mind (the Father of all things).

But even sincere desire is not enough by itself. There must be BELIEF, too. "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." You must realize God's ability to give you every good thing. You must believe in his readiness to do it. Model your thoughts after

the Psalmists of old. They first asked for that which they wanted, then killed all doubts and fears by affirming God's power and His willingness to grant their prayers. Read any of the Psalms and you will see what I mean. So when you pray, ask for the things that you want. Then affirm God's readiness and His Power to grant your prayer.

Glenn Frank, in "The Soul's Sincere Desire," gives some wonderfully helpful suggestions along these lines. To quote him:

"For money troubles, realize: There is no want in Heaven, and affirm:

"Our Heavenly Father, we know that thy Love is as infinite as the sky is infinite, and Thy Ways of manifesting that love are as unaccountable as the stars of the heavens.

"Thy Power is greater than man's horizon, and Thy Ways of manifesting that Power are more numerous than the sands of the sea.

"As Thou keepest the stars in their courses, so shalt Thou guide our steps in perfect harmony, without clash or discord of any kind, if we keep our trust in Thee. For we know Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. We know that, if we acknowledge Thee in all our ways, Thou wilt direct our paths. For Thou art the God of Love, Giver of every good and perfect gift, and there is none beside Thee. Thou art omnipotent, omniscient, and omnipresent, in all, through all, and over all, the only God. And Thine is the Kingdom, and the Power, and the Glory, forever, Amen.

"For aid in thinking or writing, realize: There is no lack of ideas, and affirm:

"Thy wisdom is greater than all hidden treasures, and yet as instantly available for our needs as the very ground beneath our feet."

"For happiness: There is no unhappiness in Heaven, so affirm:

"Thy joy is brighter than the sun at noonday and Thy Ways of expressing that Joy as countless as the sunbeams that shine upon our path."

This is the kind of prayer the Psalmists of old had recourse to in their hours of trouble—this is the kind of prayer that will bring you every good and perfect gift.

Make no mistake about this—*prayer is effective.* It *can* do anything. It doesn't matter how trivial your desires may be—if it is RIGHT for you to have them, it is RIGHT for you to pray for them.

According to a United Press dispatch of May 3, 1926:

"Prayer belongs to the football field as much as to the pulpit, and a praying team stands a good chance of 'getting there,' Tim Lowry, Northwestern University football star, told a large church audience here.

" 'Just before the Indiana-Northwestern game last year,' Tim said, 'we wor-

ried a great deal about the outcome. Then we saw that bunch of big husky Indiana players coming toward us and we knew something had to be done quick.

" 'Fellows,' I said, 'I believe in prayer and we better pray.' We did and won a great victory.

"When the next game came, every fellow prayed again.

"You don't need to think that churches have a copyright on prayer."

In "Prayer as a Force," A. Maude Royden compares the man who trusts his desires to prayer with the swimmer who trusts himself to the water:

"Let me give you a very simple figure which I think may perhaps convey my meaning. If you are trying to swim you must believe that the sea is going to keep you afloat. You must give your-

self to the sea. There is the ocean and there are you in it, and I say to you, 'According to your faith you will be able to swim!' I know perfectly well that it is literally according to your faith. A person who has just enough confidence in the sea and in himself to give one little hop from the ground will certainly find that the water will lift him but not very much; he will come down again. Persons who have enough confidence really to start swimming but no more, will not swim very far, because their confidence is so very small and they swim with such rapid strokes, and they hold their breath to such an extent, that by and by they collapse; they swim five or six, or twelve or fourteen strokes, but they do not get very far, through lack of confidence.

"Persons who know with assurance

that the sea will carry them if they do certain things, will swim quite calmly, serenely, happily, and will not mind if the water goes right over them. 'Oh,' you say, 'that person is doing the whole thing!' *He can't do it without the sea!* You might hypnotize people into faith; you might say, 'You are now in the ocean; swim off the edge of this precipice' (which is really a cliff). You might make them do it, they might have implicit faith in you, you might hypnotize them into thinking they were swimming; but if they swam off the edge of the cliff they would fall. You can't swim without the sea! I might say to you, 'It lies with you whether you swim or not, according to your faith be it unto you'; but if the sea is not there you can't swim. That is exactly what I feel about God. 'According to your faith

be it unto you.' Yes, certainly, if you try to swim in that ocean which is the love of God your faith will be rewarded, and according to your faith it will be to you. In exact proportion to your faith you will find the answer, like a scientific law. There is not one atom of faith you put in God that will not receive its answer."

But remember: you would not plant a valuable seed in your garden, and then, a day or a week later, go out and dig it up to see if it were sprouting. On the contrary, you would nourish it each morning with water. It is the same with your prayers. Don't plant the seed of your desire in your subconscious mind and then go out the next morning and tear it up with doubts and fears. Nourish it by holding in thought the thing you desire, by believing in it, visualizing

it, SEEING it as an accomplished fact.

If you ask for my own formula for successful prayer, I would say—

1st. Center your thoughts on the thing that you want. Visualize it. Make a mental image of it. You are planting the seed of Desire. But don't be content with that. Planting alone will not make a seed of corn grow. It has to be warmed by sunshine, nurtured by rain. So with the seed of your Desire. It must be warmed by Faith, nurtured by constant Belief. So—

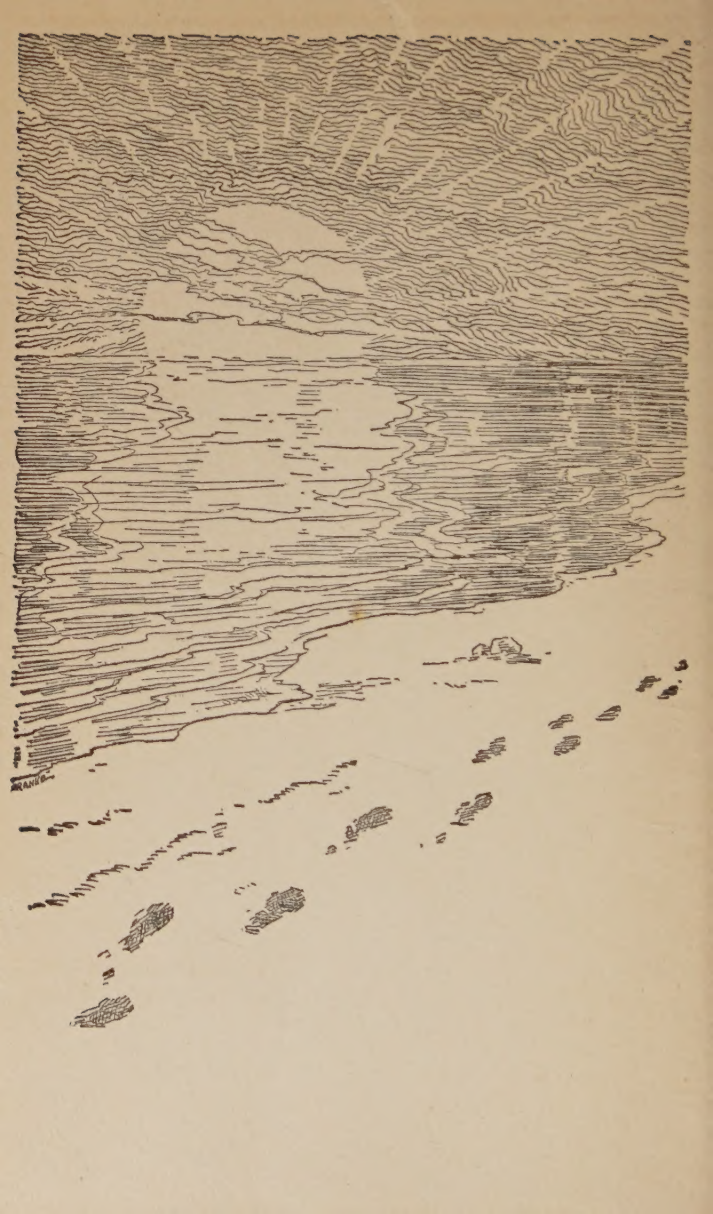
2nd. Read the 91st and the 23rd Psalms, just as a reminder of God's power and His readiness to help you in all your needs.

3rd. Don't forget to be thankful, not merely for past favors, *but for the granting of this favor you are now asking!*

To be able to thank God for it sincerely, in advance of its actual material manifestation, is the finest evidence of belief.

4th. BELIEVE! Picture the thing that you want so clearly, see it in your imagination so vividly, that for the moment, at least, you will actually BELIEVE THAT YOU HAVE IT!

It is this sincere conviction, registered upon your subconscious mind, and through it upon Universal Mind, that brings the answer to your prayers. Once convince your subconscious mind that you HAVE the thing you want, and you can forget it and go on to your next problem. Mind will attend to the bringing of it into being.



"Footprints on the Sands of Time"